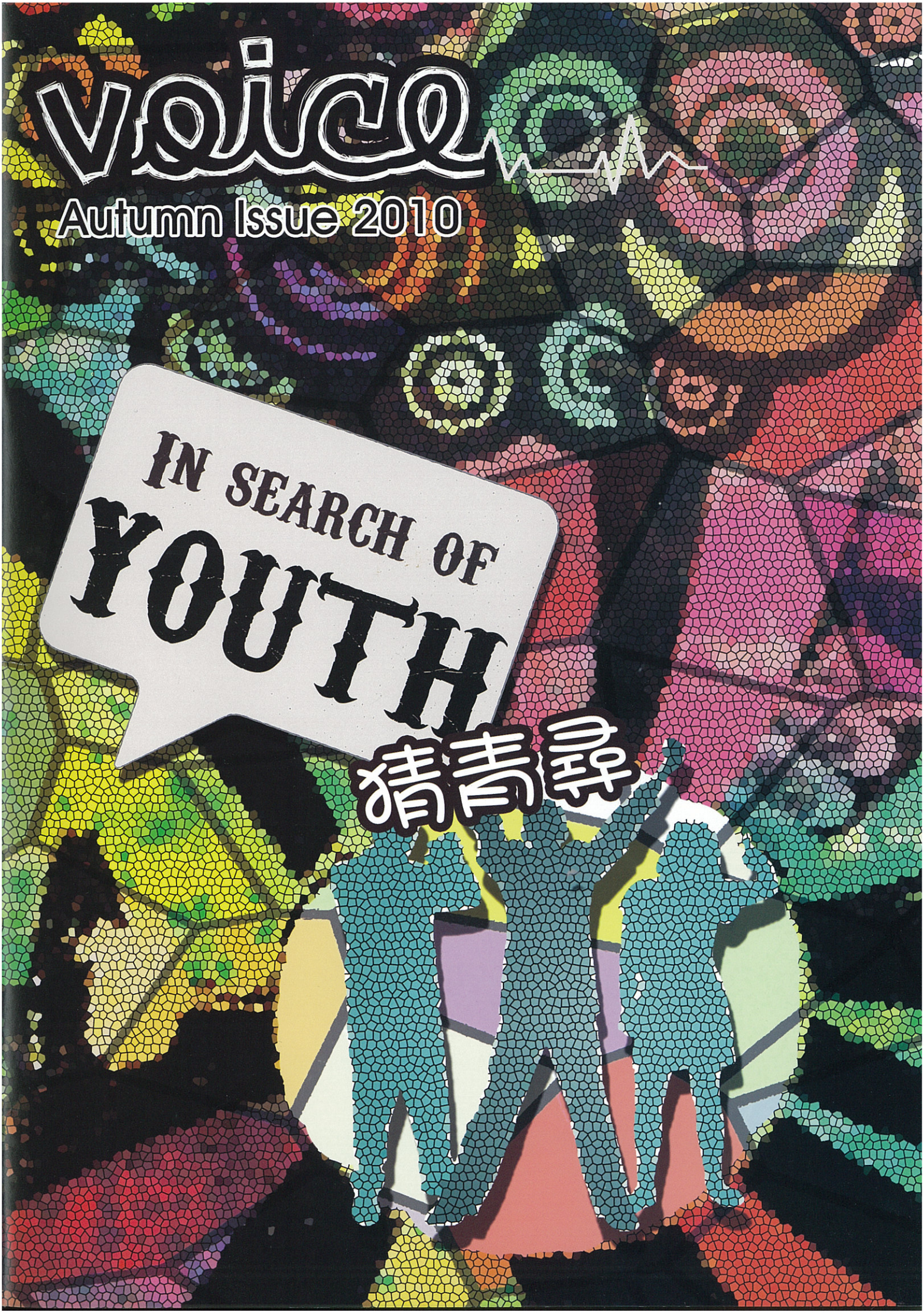
voice

Autumn Issue 2010



CONTENTS

IDENTITY SEARCH 身份尋找

大眾傳媒|MEDIA

過激：是「八十後」，還是傳媒？ P. 2
鏡頭下的○靚模 P. 4

消費與品牌|BRANDS AND CONSUMPTION

Six-Items-or-Less P. 7
「買起」身份、地位和認同？ P. 9

大學生活|UNIVERSITY LIFE

Who am I on campus? P. 11
Exchanging identities P. 14
社科人在社會 P. 17

IDENTITY LOSS 身份迷失

生命|LIFE

跌過、不等於迷失自我 P. 19
迷失過後 - 走回「正」途重獲新「生」 P. 22

YOUR VOICE

星座 P. 24

"In youth we learn; in age we understand."
- Marie Von Ebner-Eschenbach (Austrian novelist, 1830-1916)

In this issue of VOICE, we take the slices of life of the contemporary youth lifestyle, and focus on what constitutes towards the identity and identification of the late post-80s and post-90s generation in Hong Kong, as well as some of the identity conflicts and problems which they face.

過激：是「八十後」，還是傳媒？

文：吳梓聰

「八十後」，表意上指在一九八零年至一九八九年之間出生、現在介乎二十至二十九歲的人士。普遍而言，這群青年大多將近完成學業，或已畢業並初出茅廬，投身工作市場。然而，綜觀各地而論，「八十後」三字擲地有聲，意不止此。

追本溯源，「八十後」一詞，本意謂八十年代中國改革開放後在國內出生的獨生子女，他們多在物質富裕的環境下長大，部分因而變得恣情縱慾，專姿任意，甚至目無餘子。惟這詞彙何時於本港冒尖，雖然無從稽考，但其意何以能自成一家，本地部分傳媒所主導的「標籤效應」（labelling effect）作用昭然若揭，不容忽視。

「報導不盡全面 錯誤標簽八十 後」

在現今大眾傳媒文化中，藉着「典型化」（typification）將新聞人物的特徵定位為常見手段。典型化源於社會學，泛指以如「選擇性觀察」（selective observation）般的簡單化方式理解及推論事物的特性。這種手法縱使有助訊息接收者了解及解釋事物，但往往亦會出現偏差、偏見等問題。傳媒學者加利．賀賓斯丹（Gary Hoppenstand）稱，採納「典型化」的傳媒，多為了簡化新聞人物的行為動機，方便將有關人物歸類，惟在這過程中卻不時加入價值判斷、利益考慮等主觀元素。久而久之，一小撮人的普遍行徑被化作為整個團體所具有的「共性」，標籤效應遂應運而生。以「八十後」此標籤為例，典型化為傳媒文化所帶來的問題有二。

第一，以偏概全，一概而論。無可否認，本港的確存有一群活躍於社會運動（social movements）的青年人。他們社會意識強烈，積極策劃政治運動以表達對政府的意見，部分更會以較激進的方式以示不滿。這個時候，本地部分傳媒將這一小撮人的舉止，概括到所有同代人身上，「八十後」一詞遂跟「憤青」、「激青」等稱謂渾然一體。以本年一月立法會外反高鐵六百六十九億元撥款的集會為例，在社交網站Facebook上，這邊廂有數千青年加入表示強烈反對的群組，另一邊廂也有數千青年加入表示贊成的群組，正反之聲此起彼落，雙方政見不見盡同。直截了當地將「八十後」視為「反政府、反建制」的一群，盡顯偏頗之失。

第二，先入為主，張冠李戴。在標籤效應下，部分傳媒刻意把少數「八十後」的激進行為肆意放大，將較激進的一群「八十後」視為社會運動的主力。在上述的反高鐵撥款集會中，據與會者透露，整晚聚會氣氛大致和平，參與抗議者則來自不同的年齡層面。誠然，當晚部分「八十後」青年曾跟警方發生肢體碰撞，宣洩不滿；然而，這個只歷時數分鐘的場面，卻成為部分傳媒的報導焦點，儼如整場聚會亂局紛起，了無秩序，所有與會者一併被列作激進「八十後」之列。



又以本年元旦遊行為例，部分社民連人士連同數十名青年衝擊中聯辦，數份報章卻將之報導成「『八十後』衝擊中聯辦」，「八十後」變成激進抗議人士的代名詞。以這樣的邏輯推論，那些傳媒工作者其實也屬於其筆下的「八十後」——以偏激的主觀思想為「八十後」一詞冠上了負面標籤！

「傳媒刻意渲染 八十後形象盡毀」

筆者曾讀《芝加哥每日前鋒報》（Chicago Daily Herald）的一篇專欄文章，內容大致如此：「我們每個人其實都具有『偷窺狂』的傾向，只是在強度上各有差異。」觀乎本地時下娛樂「八卦」報刊儼若雨後春筍，港人對「偷窺」的需求可見一斑。在滿佈「八十後」話題的氛圍下，有些報刊更抓緊我們對「偷窺」的需求，追蹤部分勇於表達政見的「八十後」分子，偷拍其私人生活作肆意渲染，更甚者無中生有，嘩眾取寵，歪曲普羅大眾對這群熱血青年的理解。

欲了解部分「八十後」青年為何如此熱衷於政治運動，或可追溯其成長時期的政治環境。八十年代，中英雙方簽訂《中英聯合聲明》，香港主權鐵定於九七年七月一日「完璧歸趙」，歸還中國。然而，回歸過後，政治氣候屢見緊張，廿三條立法風波、董建華下台、天星碼頭遷拆等大事紛至沓來。加上接踵而至的社會問題，令部分「八十後」對政府深表不滿，於是透過參加甚至舉辦遊行、絕食、「苦行」等多元社會運動，以激烈手段向政府表達其政治立場。

法國十八世紀啟蒙時期思想家伏爾泰（Voltaire）有句名言：「我不同意你說的話，但我會誓死捍衛你說話的權利。」（I disapprove of what you say, but I will defend to the death your right to say it.）現代自由社會之體現，在於其多元性。作為大眾傳媒工作者，更有需要捍衛多元言論的空間，就每一議題提供多方面的資料，好讓社會各方尋求共識、解決問題，是故要於殊塗見同歸，於百慮見一致。惟傳媒不能斷章取義、指鹿為馬，不能僅循孤塗見同歸，藉一慮見一致。

作為「九十後」一份子，筆者也許可暫且感到慶幸——至少「九十後」一詞迄今仍未被大眾傳媒濫用。

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鏡頭下的O靚模

文： 郭紫萱

「成名要早，因為來得太晚的話，快樂也不那麼痛快。」這是張愛玲的名句，也可能是現今大批湧入香港模特兒市場「O靚模」的心聲。



名，來得早，惜也去得快。左一個Angelababy，右一個 Janice Man，今天有周秀娜，明天又有浸大咪神接棒。名字花多繚亂，眼前盡是一式一樣：化濃妝和戴大眼仔的機械式笑臉。這個名，可以說「成名」，亦可以說是「敗了名」。維持了一年多的「O靚模熱潮」安撫了一眾龍友和宅男的心，卻平息不了外界批評她們的聲音。「傷風敗德」、「拋胸露肉」、「無腦」、賣弄色情的負面印象深入民心。然而，筆者認為除了一班 O靚模外，傳媒也要為近年炒作O靚模形象負上責任。雖然O靚模熱潮已減溫，但傳媒報導手法仍值得我們深思媒體在現今社會的角色。

「反色情暴力資訊運動」於二零零九年八月到十月進行了「傳媒與『O靚模』文化調查」，在四百六十名受訪者中，有超過七成半同意或非常同意 O靚模風氣是由傳媒一手造成。亦有近九成受訪者認為O靚模的印象是與性和色情有關；有超過七成受訪者同意或非常同意傳媒塑造了青少年「將女性商品化」及「推崇搵快錢」的價值觀。

欣賞女性的身材本不是什麼壞事，但近年主流傳媒愈趨低俗化，不論是名人、藝人，只要是女性，攝影機的焦點都只會落在她們胸前。傳媒只吹捧誰的胸部比較大，佔的版面便比較多。藝人少許走光的相片被放大，滿版「事業線」和「警鐘胸」。藝人也樂此不疲以超低胸衣裝，擺出誘人姿勢，雜誌報刊刊登肉照已成指定動作，大家也以「性」吸引注意。既然傳媒只把大胸部作新聞價值， O靚模理所當然配合市場「瞓身」宣傳，由最初強調「青春可愛」變成「性感」為主。翻查傳媒對O靚模的報導，都離不開身材的描寫：「咪界女神異軍突起/趙碩之36D導彈炸出血路」、「浸大咪神漏奶狙擊周秀娜」、「Jessica C.書展舔警鐘」，粗俗字句應有盡有。

沒錯，O靚模的確有拍攝意識較大膽的相片，如舔雪糕、滴牙膏，但傳媒不斷的放大和注意相對鼓勵她們的做法。市場需求，你情我願。多露一吋，多一格菲林，何樂而不為？愈露愈多，在道德與不道德之間游走，引起公眾激烈討論，就是傳媒的目的。每天打開報章未見其字，先閱佔大半版面的O靚模騷首弄姿，配合大字標題「胸價百萬周秀娜32D迫樂基兒」、「E CUP BABY夾擊/趙碩之假大胸」。 面對鋪

天蓋地的轟炸式宣傳，讀者對o靚模只有「拋胸露肉」的形象變得更深入。

曾經有一位記者這樣形容傳媒怎樣在競爭下生存，「傳媒的生命力就在於相對固定地佔有目標受眾的一定長度的時間，而在現實中，任何一家傳媒都面臨著受眾時間流失的威脅，因此，傳媒競爭與其說是各家傳媒、各種信息產品與服務之間的競爭，不如說是一場生死時長（套用《生死時速》的說法）的比拼，哪家傳媒能贏得受眾的足夠多的時間，哪家傳媒就有活力，哪家傳媒對受眾的吸引力更大，哪家傳媒的市場生命力就更強。」從不知何時開始，傳媒漸漸偏離軌跡，新聞自由和道德底下之間徘徊，變成取悅讀者的市場行為。香港人有一特別之處，越罵越看，罵得起勁，看得痛快。之前有雜誌刊登劉嘉玲被綁的裸照，人們批評違反道德底線，但銷售量奇佳，更賣至斷市。傳媒往往為銷量而忽略對社會的道德責任。



除此之外，傳媒刻意塑造o靚模無知的形象。筆者無意批評o靚模是否有智慧，但傳媒在報導手法上存有偏見。從周秀娜早前出席科大講座的「解讀周秀娜現象」，不少報章一面倒評周表現不理想，內容空洞。例如，蘋果日報標題為「踩入科大周秀娜變模知女神」，又引述對話如教授提問周「intensive moment有冇一種 pleasure」，「是否清楚明白『我是誰』概念」，強調周無知、無墨水。但請問，又有幾多人懂得回答呢? 什麼是intensive moment? 什麼是pleasure? 就算是大學生十居其九也聽不懂，又怎能要求中五程度的人回答呢？至於「我是誰」的概念更複雜，我們在現實生活中，不明白「自己」到底為何？為生活而生活，不少人陷入失去自我的迷思。如果真實回答這問題，相信每人未能準確回答。它牽涉你能否正確認識自己的存在，「認知」和「實際」的差異。這是哲學性的問題，蘇格拉底貧一生的精力去研究哲學也只能得出人類是無知的結論，周不明白也是情有可原。

可惜，傳媒一開始只懂批判周秀娜不懂處理問題。站在理性的角度分析和思考當中的問題，傳媒又豈會不懂判斷是非黑白？一味攻擊，一味死纏o靚模的話題。如果讀者未有留心報導或未清楚了解事件的來龍去脈，便會被選擇性和失衡的報導牽着鼻子走。再者，早前在動漫節推出的「人形大攪枕」也被傳媒諷刺為性物，意識不良。可是，八年前一套電影<<金雞>>在電影海報宣傳上以吳君如吹氣公仔為題，但當時傳媒未有任何迴響。海報表達妓女作為公仔被人收藏、發洩，為何今天周秀娜出攪枕備受質疑？傳媒持有雙重標準看待事件是不公平，更影響公眾對o靚模的形象。

另一邊廂，愈來愈多青少年也爭相模仿o靚模，紛紛推出寫真集。一大堆名字出現在娛樂頭條，何以有此現象？其實與傳媒不斷宣傳o靚模以賣弄性感成功賺快錢有關。

美國心理學家班杜拉在六十年代提出一個概念 - 「觀察學習」(observational learning) 。個體通過觀察他人（榜樣）所表現的行為及其結果，不必事事經過親身體驗，就能學到複雜的行為反應。也就是說在觀察學習中，學習者不必直接做出反應，也無需親身體驗強化 (reinforcement)，只要通過觀察他人在一定環境中的行為，並觀察他人接受一定的強化便可完成學習。被模仿的對象通常以智慧、權力、好看的樣貌、名聲或財富吸引觀察者。以青少年模仿o靚模為例，傳媒吹捧o靚模以性感賺快錢，青少年透過報導學習到像o靚模以性感形象迅速打入市場 (behavior) 能獲取極大的知名度和金錢 (reinforcement) ，因此觀察學習和模仿o靚模。o靚模名利雙收，打出心口便有傳媒大肆報導。當o靚模的行為繼續被強化，青少年便更模仿該行為。

「周秀娜潮洲少女變百萬O靚模」、「Angelababy錢途無限一年吸金過千萬」、「Janice　Man謀定退休」等的標題不斷，試問入世未深的青少年如何抵抗金錢的誘惑？名氣一瞬即逝，她們又可知道明星夢背後一場空？

O靚模不只在香港成為熱潮，台灣如是，而日本女優文化更早已根深蒂固。隨著社會開放和網上發展，香港傳媒面臨來自不同報導的道德挑戰。記得學做記者第一條大原則便是持平報導事實，負上道德責任。從O靚模一個小小的話題，便看到傳媒報導的炒作風氣和主觀性分析，從而影響大眾的看法和對青少年的影響，不禁令人反思傳媒的影響力和市場化的風氣。

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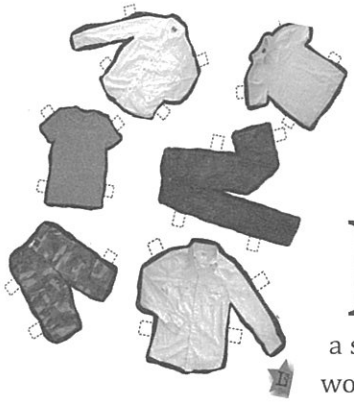
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Six-Items-or-Less

Text/ Tracy LAM



Have you ever been in a situation where you wake up in the morning and try to select the best outfit for your day but cannot make a decision because there's just too many clothes to choose from? Do you still buy like a shopaholic even though your wardrobe is overflowing with clothes you haven't worn before?

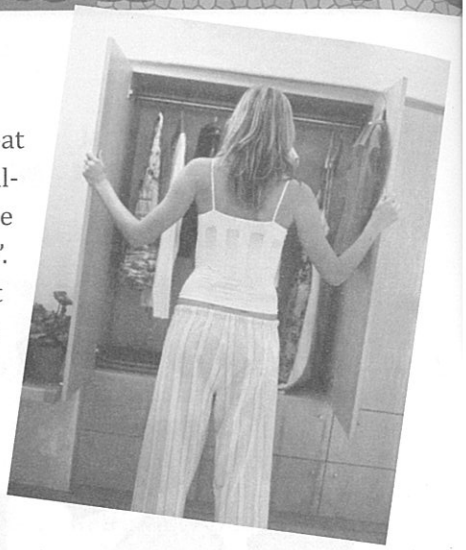
The phenomenon of youth consumerism has been a major social problem in recent years. Many people in society tend to attribute the reason why problem has worsened to an overall improved living standard in many countries around the world. Under this environment of affluence, a lot of teenagers become spoiled by their parents and therefore can easily get as much pocket money as they want. Furthermore, the development of the Internet and infiltration of the mass media enables youth these days to conveniently obtain information on different products. There are also increasingly more ways for teenagers to consume: For the most part, specialty shops have been springing up all over Hong Kong. The surge of second-hand brand bags retail shops (such as Milan Station) since 2000 have been providing another quick and easy way for city goers to purchase branded hand bags at a relatively cheaper price. In addition, the Internet provides another quick and easy for teenagers to purchase branded products. With just one click of the mouse and a credit card, they can buy the latest designer bags at any time. As a result, youth know more and buy more. But, do we really need that much?

The method

An interesting web experiment was carried out by a group of people travelling from California to Dubai in the attempt to examine the endless teenage consumption trend. On 21st June 2010, the experiment kick started and the progress, which was updated in realtime, gained the attention of many youth in the online social networking community. Each participant was able to choose six (and only six) items of clothing and had to pledge that they would only wear these six items of clothing for a month. Exceptions included undergarments, swim wear, work-out clothes, work uniforms, outer jackets (rain slicker, outdoor jacket), shoes and accessories. Participants were allowed to get multiples of the same items for laundry purposes, but different colors counted as separate items.

The results

Initially, some people found it very difficult to choose six items from their wardrobes for the next thirty days. Some people chose items that were casual and comfortable whilst others worried about the fact that they would not have anything to wear for special occasions. However, most of the participants agreed that they spent much less time to get dressed than before because of the reduced number of choices.



Valeriewins, a participant from New York City, said that she would like to treat this experiment as a '30-day-pause' for her shopaholic habit. In the past, she always bought articles of clothing that she did not really need on an impulse. She would wear the item immediately as she was in the 'post-shopping euphoria'. But when she eventually realized that she was wearing a superfluous item that she did not need, the item was already nonrefundable as it had already been worn. During the experiment, all the things she bought could only be worn until after the experiment ended, and it thus motivating her to hold back her impulses in buying and and instead focus on shopping for her principle needs.

Laundry was the biggest issue for most of the participants during the experiment. It was troublesome in the way that people had to wash their clothes every day or more often as they usually do because they were limited to those 6 items. What is interesting is that as time went by, many of the participants realized that what clothes they wore weren't as conspicious to others as they thought. People treated them the same and interacted with them the same. "Clothes sort of have become just something you put on so you can get on with your day." said Kathy Babb from San Antonio, Texas.

According to Maslow's hierarchy of needs, clothing provides necessary protection from the elements, so it is included in the largest and lowest needs at the bottom of the pyramid. Clothing is indeed our basic need. However, when clothing becomes a matter of gaining recognition and respect, this become less important when compared to self-esteem which is at the second layer of the pyramid from the top. Buying a lot of nice clothes might help us to become a stylish and fabulous person which in turn may help with our social standing.

Blog postings by participants in the experiment thus reflected the minor importance of outwardly expressions of self in the form of clothing:

> **"Maybe I really got tired of wearing the *same* outfits all the time but I wasn't going to die... I realized in the world today most people have wardrobes filled with clothing, when they don't really need it."**-- *shannonandkids, Coronado, CA*

> **"I have saved money, as overall I just stopped spending mindlessly on dinners out, nik-naks and unnecessary outgoings. I hope this lasts."** -- *Keava, New York*

The identity of youth in the 21st century is multifaceted and under the influence of a commodity led and consumption driven globalized hierarchy. Though the pursuit of materialism builds up a shimmering external social identity, when all this is stripped away, this experiment reminds us that what holds true is our definition of ourselves and self worth.

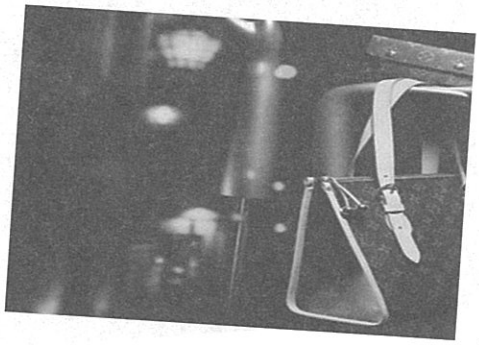
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「買起」身份、地位和認同？

文：林卓思



平日走在街上，有沒有看過以下的情景：一個又一個青少年揹著各款名牌包包、手上拿著價值數千元的最新型號手機、身上穿著各式價錢不菲的「潮物」？這種情境於近年似乎出現得更頻密，這些「主角」亦有年輕化的趨勢。到底是什麼原因令社會以及新一代的年青人突然「富有」起來呢？

早前有新聞報導指出，一名在上海工作的八十後教師在網上討論區發言，指他任教的「最奢侈班級」令他感到自卑：「近萬元的Gucci拿來當書包，筆記本用iPad，人人都有iPhone……」。他曾鼓勵這群九十後的初中生節儉，卻遭學生的反譏「節省是一種無能的表現！」。他們甚至認為八百元的Levi's袋和五百元的Nike球鞋非常不入流，要用一線名牌才夠「潮」，在校園裡方能抬起頭。這種「拜金」風氣不只出現在內地校園，在香港亦有蔓延趨勢。從前只有富家子弟才可擁有的名牌產品，現在就連初中生甚至小學生都可以擁有。在街上，不難發現不少「學生哥」的書包都是Gucci、LV、Agnes b 等等，數量之多令我滿腦疑惑，想問問他們兩個問題—「錢從何來？」，還有「他們真的需要嗎？」

香港經濟發展迅速，市民生活質素提升，令不少家庭都有能力購買名牌產品。近年來，「一孩家庭」越來越多，大部分家長均採取寵愛和縱容政策—把最好的東西都留給他們之餘，他們想要什麼，家長就給他們，加上資訊科技發達，年青人只需移動滑鼠，左click右click，一瞬間世界各地各個「潮」牌的新產品盡入眼簾—名牌不再是成年人才可接觸的玩意。

「錢從何來？」

不少人均疑惑何以時下的青少年有能力購買名牌產品。事實上，大部分青少年所擁有的名牌產品都是由父母或親朋好友贈送的—有家長以物質作為給子女的獎勵，亦有家長以物質作為與子女談判的籌碼，更有家長「以身作則」的用著名牌產品，令子女誤以為名牌產品是生活必需品之一。當中更有家長為了讓子女在社交圈子裡顯得更「有頭有面」，不惜大灑金錢為子女堆砌出相應的身份象徵和地位。

除了家庭的財政支持外，社會上亦有部分青少年利用課餘時間作兼職，打工賺錢以求買到心頭好。從事正當職業當然沒有問題，但一個名牌手袋動輒數千至數萬元不等，不少年青人都會因想「賺快錢」而走歪路。有人以身犯險做出販毒、走私等犯法行為，亦有人犧牲尊嚴去做援交少女，以求在最短時間內賺取大量金錢。近年更有不少少女在網上討論區聲稱，「顧客」只需「贈送」一個名牌手袋，就可以與之「約會」一天，情況令人擔憂。

「他們真的需要嗎？」

足以讓一個人放下尊嚴、鋌而走險的，真的只是一個名牌手袋？這一個名牌手袋的背後，其實隱藏著青少年的渴求──他們渴望被認同、渴望被注目、渴望被尊重。Gladigau(2008)指，在後現代的社會中，時裝已成為標籤社會地位的消費物。俗語亦有云：「人靠衣裝」，令青少年以為一個人的形象可單純地用物質建立出來，卻忘了一個人最基本的內涵和本質亦能改變別人的看法。

心理學中的「從眾效應」(Conformity)指人們經常在群體的影響和壓力下，放棄自己的意見而採取與大多數人相一致的行爲。這個被俗稱為「羊群效應」的心理現象令不少年青人變得盲目 —— 進入大學後，校園內不乏打扮時髦又高檔之輩，在從眾心理的推使下，「爲了面子，只好不顧底子」(《大學生從衆現象探析》, 2010) 。



Simmel(1957)曾言：「人們利用衣著，一方面要達到社交的平等和統一性，另一方面爭取自己在人與人之間的差異和別人的認同。」年青人要被認同，又要與別人有所不同。他們誤以為金錢可以買得到認同，也誤以為打扮入時渾身名牌就可以在同儕間顯得更高高在上、更有地位，因而不停花費購入非必需的名牌產品。但這些名牌手袋、潮流服飾又能否真正提升一個人的素養和本領？

「你真的需要嗎？」下次花費時不妨先問問自己。打扮入時也許能吸引眾人目光，滿身名牌的光環也許能讓你成為社交圈子的大紅人。然而，若然人們只不過因為你的外在條件而留意或認同你，而無視你的內涵和素質，這樣的「尊重」，你真的需要嗎？真正的「尊重」，真的可以用錢「買得起」嗎？

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Who am I on campus?

Text/Aurora Van Kerckhove,
Michelle Yam, Yvonne Tong



In today's world, under the influence of globalization, there has been a progressive change in different cultures and identities. A sense of cultural imperialism has taken place whereby powerful first world cultures have started to dominate (Alexander, 2003). Cultures are integrating and identities are fusing. It is inevitable that the citizens of the world are increasingly adopting the multicultural, multiracial 'global citizen' identity.

The term globalization is the process by which regional economies, societies, and cultures have become integrated through a global network of communication, transportation, and trade. Globalization did not take place until recent years, when changes occurred within learning systems across the world. People from different ethnic backgrounds are free to perform intellectual cultural exchange in terms of ideas, values and knowledge. This process of educational exchange provides vital chances for all individuals to develop their own distinct inter-personal skills as well as getting ready to enter the competitive and diverse society ahead. The increasing internationalism of education has had effects on cultures worldwide. Cultural barriers are broken down everywhere as a result of global education and citizenship. In addition to educating students on international affairs, global citizenship also promotes respect for each unique and individual culture. In turn, this promotes the acts of students studying abroad as well as university exchanges and transfers (Vestal, 1994). But is this really the case? In this article, the issue is examined at a micro-scale by looking into the internationalism at the University of Hong Kong.

At the University of Hong Kong (HKU), relatively large sums of financial funds and resources are spent on the provision of financial aid, international scholarship and reservation of spaces at accommodation halls to attract students from overseas. Being the top university in Asia and the 21st best university in the world is undoubtedly attractive to international students overseas. In 2010, HKU received 8,000 applications from around the world and it is highly likely that these numbers will continue to rise with this onset of globalization.

By moving into a completely different environment and to survive in a new community, the process of adaption is not easy. International students often have to adjust themselves, likewise learning Cantonese, in order to be fully integrated into the local society. This raises an essential problem of perceiving globalization as a form of neutralization, where one dominant cultural identity becomes the norm and drives out the diverse cultural identities of individuals (Chinnammai, 2005). Does globalization eventually lead to a loss of diverse identities within individuals? Can a balance be struck between the two? With these questions in mind, we conducted interviews and surveys with a variety of international students in HKU to uncover the truth.

Interview conducted with an exchange student: Laura, from UC Berkeley

1) Hall life: what is your first impression of hall life? I live in Patrick Manson, which is an all-girls dorm. It's just for residential purposes and there's no hall activities. However, I heard from my local freshmen friends about hall life and it reminds me of hazing in Greek life back in America, which is basically like torturing freshmen.

2) Academic life: how different is HKU to your secondary school/home university life? Before I came here, I heard that HKU was like the "Harvard of Asia", but the sociology classes are a complete joke. For example, the lectures aren't compulsory, the readings aren't useful and the only important part of the courses are finals. I think it'd be better if they portioned out the classes. Back in Berkeley, our classes were really intense and everyone went to lectures to take notes.

3) Language barrier: do you feel a sense of isolation among Cantonese speaking locals? Even though I speak minimal Chinese, I still feel a sense of isolation with the locals, because locals don't really talk to exchange students. The only time I get to communicate with them is for group projects. I guess it's easier to make friends with exchange students, because we all want to explore Hong Kong together, whereas local students already know the area well. Nevertheless, I think that knowing a bit of Cantonese is really useful in Hong Kong.

4) Culture shock: how different are your expectations prior to coming to HKU and the real life situation? I grew up in Chinatown in America when I was young, so there wasn't much culture shock because I'm used to being surrounded by Asians. The only culture shock I've experienced here is not seeing many African-Americans and Latinos, because back home in Portland I lived in a very diverse area and there were lots of different ethnicities.

5) Interpersonal relations with local students: what are your first impressions of local students? Do you get along with them? I get along with them when I have the chance to talk to them, but I don't really develop close relationships with them due to our differences.

6) What is your identity? I consider myself an Asian American, but in Hong Kong I'm labelled as an "American-born Chinese" and in America I'm labelled as a "Chinese American".

7) How important is your identity – is it an integral part of you? My identity is not that important to me, but I find it offensive when I am labelled as a "chink" (pure Chinese) in America, because I've been born and raised in America, so obviously I'm familiar with American culture.

8) Do you struggle with identity crisis? In Hong Kong, I experience minimal forms of identity crisis, because the older generation tends to look down on me and not consider me Chinese since I can't read or write the language. But back in America, I speak the primary language (English) and Chinese, so I don't struggle with an identity crisis.



Interview conducted with a full time international student : Douglon, from Boston

1) Hall life: what is your first impression of hall life? I lived in University Hall last year and I felt that it was really focused on Hong Kong culture. For example, all the activities and even the menu was in Chinese. I was not forced to participate in the activities, but the noisy activities late at night often interrupted my sleep, so it affected me in this aspect.

2) Academic life: how different is HKU to your secondary school/home university life? I feel like the standards in HKU are not as high compared to my high school, because I used to get worse grades back in high school. I'm just not used to the local focus, because I don't really understand when professors make references to Hong Kong culture or slang words in Cantonese. Even though there is a heavier workload in HKU, the grading system is pretty loose so it's easier to get good grades here.

3) Language barrier: do you feel a sense of isolation among Cantonese speaking locals? Even though I speak minimal Cantonese, I still feel excluded from them. It's difficult to socialise with them because of the language barrier and I feel like I'm a burden to locals when speaking in English to them.

4) Culture shock: how different are your expectations prior to coming to HKU and the real life situation? Before coming to HKU, I never realised there was such a great cultural difference between Hong Kong locals and mainlanders, because I always thought they just spoke different dialects. In terms of fashion style, it was a real culture shock to see male locals carrying handbags and wearing tight pants, because it's rare to see this really feminine style back in the States.

5) Interpersonal relations with local students: what are your first impressions of local students? Do you get along with them? Generally speaking I think locals are nice, but I think they don't have much interest in talking to me because of the cultural barrier. Also, most of them are really timid and I usually only meet locals through a mutual friend.

6) What is your identity? I consider myself American, like a foreigner who can speak minimal Chinese and understand Chinese culture, but I will never fit into this form of culture.

7) How important is your identity – is it an integral part of you? I think it's important to myself as an individual and I don't really get offended when people make fun of my heritage. Actually in HKU, many mainland Chinese make fun of me because they don't consider me as truly "Chinese".

8) Do you struggle with identity crisis? I used to struggle with identity crisis back in the States, but I don't have this problem anymore. After coming to HKU, I feel that being here has solidified my American identity.

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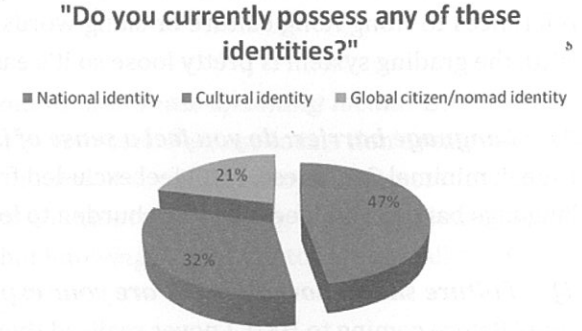
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Exchanging identities

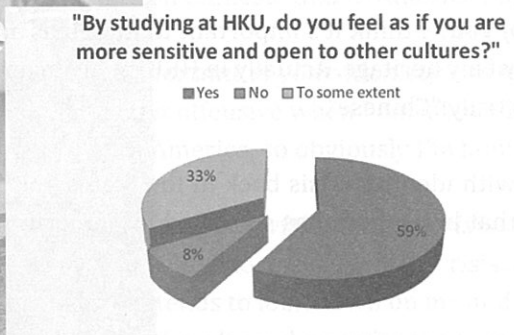
Text/ Aurora Van Kerckhove, Michelle Yam, Yvonne Tong

In the attempt to get a better perspective on the identity issues that university student face, a survey was also conducted.



We can observe certain phenomena related to identity issues. Out of the three types of identities (national, cultural, global/nomadic), 9 people (47%) chose national identity as the one which is most important to them. Therefore, they believe that belonging to part of a country is a major factor that constitutes their identity. When they are away from their home country, at least 6 out of 12 (50%) students believe that they are only integrated as a student at HKU to a certain extent. The main factors that affect this form of integration are interpersonal relations and languages.

While the process of adaptation may threaten an individual's national identity, the experience of studying in HKU allows the person to open up and understand diverse cultures of the world. By studying at HKU, 7 out of 12 students (59%) feel that they have become more open and sensitive to other cultures. Through academic learning and personal interaction, global education teaches students to understand cultures that extend beyond their national boundaries and learn to respect and appreciate each unique culture in the world.



Referring to the interviews of Laura and Douglon in the previous article, although both students speak minimal Cantonese, they express that the language barrier prevents them from interacting with locals. As Douglon mentions, he feels that he becomes a "burden when speaking English" to locals. As a result, the lack of fluency in Cantonese prevents international students from communicating with locals. Most of the international students' opinions on adjustment or coping strategies indicate that learning Cantonese helps them connect with local students.

Coping and Adjustment Strategies

How can one adapt and adjust to such changes? How can one integrate into their host society? Since this issue of identity and integration is such a common occurrence amongst international students around the world, psychologists have come up with a few suggestions that could be used to help them deal with potential problems that they may face.

Based upon previous studies, researchers from Kansas State University (Tseng & Newton, 1999) proposed that when we do not feel accepted by society or when we feel that we don't fit in, our sense of self is automatically threatened. According to Tseng & Newton (1999), international students in particular may experience bouts of "homesickness, loneliness, depression, frustration, alienation, isolation, the loss of status or identity, and feelings of worthlessness".

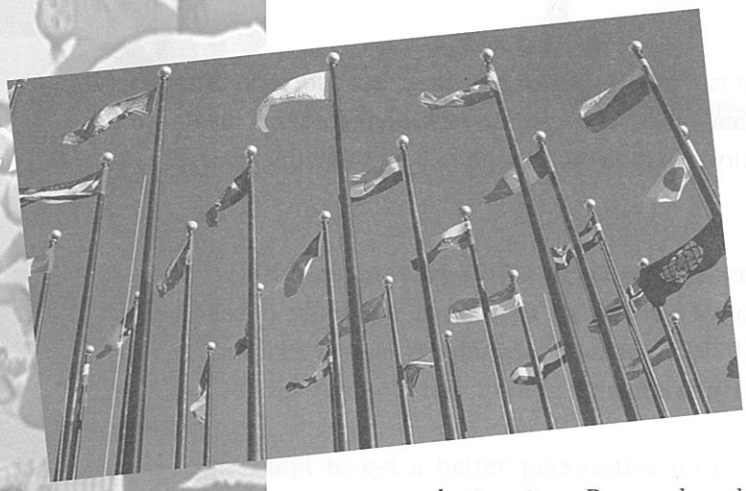
What could be done about this? In order to achieve such a mindset, Tseng & Newton (1999) suggested a number of positive adjustment strategies.

- ***Knowing yourself and others:*** In order to fit in, you must know yourself first. You must know who you are and you must understand the similarities and differences between your own culture and the host culture. It is important to be aware of what you are used to but at the same time, accept and be open to other people. This reduces possible feelings of culture shock, issues to do with norms and regulations and conflicting values. As the respondents in the Kansas State University study reported, "I knew what I'd like to do here, so I tried to overcome every difficulty I met", "understanding and knowing the American culture, actually, will help me to find joy in my own way".

- ***Making friends and building relationships:*** Social networks are always important in the role of assimilation. It has been long founded that social support relieves stress and benefits the mind. Friends are always reliable. It is a good idea to reach out to members of your own race or culture as college counsellors and locals may not be always aware of different expressions of emotions (Komiya & Eells, 2001) and different cultures and customs. However on the flip side, it is also important to build relationships outside of your own race of culture. This way, international students will feel better assimilated and adjusted to their new environment. Maintaining a healthy balance of both forms of relationships would be most beneficial.

- ***Expanding your individual world view:*** By expanding one's knowledge about the world, one will be more sensitive and aware of others. It is effective as a coping strategy because if international students are more open, then they would not feel as distanced from the local culture. Moreover, they would be less inclined to stress on the differences in values, norms and traditions of the host city or country. As a student mentioned, "The greater knowledge I have about the world, the more I know the differences in people, and the more I am able to deal with the conflict". (Tseng & Newton, 1999)

- ***Asking for help and handling problems:*** Sometimes, when things get really rough it may be best to reach out and ask for help. Help could be found in various forms. International students could search online for coping strategies or visit a college counsellor. If it is for a trivial matter, they could simply ask the locals or anyone else in their host community. From the study conducted by Tseng & Newton (1999), foreign students found that asking for help was always "a useful means of dealing with problems and of problem solving".



- ***Establishing cultural and social contacts:*** Get involved in activities. Get involved in university functions and affairs. This will only further help to break down the possible cultural or language barriers that may exist. In previous studies, it was shown that international students found this as a useful coping strategy that helps to reduce distress caused by disintegration (Kaczmarek et al., 1994).

- ***Building relationships with advisors and instructors:*** Researchers have found that forming a quality relationship between the university faculty and the students is also another way to build a reciprocal relationship. If international students expressed their interests in academic lectures, this will in turn fuel the professors' interest in them and will become more involved in their academic achievement and development. This mutually beneficial relationship actually serves to protect the mental well being of students (Mallinckrodt & Leong, 1992).

- ***Get to know the language:*** Chen (1999) suggested that getting to know the language is important because a lack of language proficiency is something that could potentially affect the self-concept and self-efficacy of international students. Not only will this proactive behaviour increase their social interactions, but it will also allow them to gain insight and useful knowledge about the host culture.

Conclusion

Perhaps, we can conclude that in today's HKU and even the global situation, language barrier remains as one of the prime intervention in the process of adjustment and identity search for international students. Not knowing the language well enough is as though you have lost the key to open the door to the heart of the culture. Hence, this results in misconception, disintegration and fear of communication for all. People choose to stay within their comfort zone and the intention of exploring the uniqueness of individual's cultural identity is lost. But, is this really what we want? Being a student living in the 21st century, we should be open to other cultures and learn to embrace each unique cultural idea in the world.

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社科人在社會

文：梁雅穎、辛旻默
攝影：梁雅穎、陳子聰



專訪對象:
梁奭暐(本會二零零八年度外務秘書)，
二零一零年畢業於香港大學社會科學學院，主修政治及公共行政學及社會學，現職理財顧問

社會科學學生在社會的身份，對我們這兩位社科新生而言，的確很模糊。曾經誤以為社會科學等同社工，也曾經相信社會科學學位是做政府工的踏腳石，究竟在現實中，社科學生投身社會後的前路如何？當我們的課程每每圍繞著社會的人和事，我們又有多了解自己進入社會後扮演著甚麼角色？

故此，我們特意找來這位剛投身社會，但仍然密切關注社會科學學會事務的社科畢業生，向大家分享其親身經歷及對社科生在社會的身份的看法，希望能為社會科學學生帶來一些啟發。

「社科新鮮人」

梁表示當初選讀社會科學的原因主要是看重就業前景。「當初中學老師指出很多商業機構都選擇聘請讀社會科學等GENERAL DEGREE而非專修商科的畢業生。因企業需要見識廣、頭腦靈活、口才好的大學生，而社會科學訓練學生的分析能力及思維，在求職時最吃香。」而且，他本身就讀文科，想修讀一些重分析的科目，而社會科學亦符合他的興趣，因此成為了社科生的一份子。

「職場新鮮人」

三年社科生涯後以一級榮譽畢業，在投身職場時又有多大優勢、面對多大競爭呢？梁認為社科的畢業生並沒有牌照或專業知識，在求職初期看似較徬徨，但其實無論是哪個科目的畢業生，求職時都有一定難度，而且求職的工種也沒有多大不同。梁認為所讀的科目其實與日後的工作並沒有必然的關係，反而建立人際網絡和擴闊眼界更加重要。「求職時不應因為自己所讀的科目去限制自己可選擇的職業，反而可嘗試不同的工作。」

至於社科知識對於社科生在求職時有否實際幫助呢？梁認為修讀社科有助提升其分析技巧，對他的事業有實際幫助。例如，社會學有助他分析地方投資，政治及公共行政學的學習方法則令他能快速而有條理地向客戶推介資料。「社會科學裝備學生實際的分析能力、批判性思維及演講技巧，這些軟硬技能對求職有頗大的幫助。」

而他就業的公司亦有聘用來自不同大學的畢業生。「港大畢業生可能擁有較高的面試機會，但其實面試時更著重個人特質，並要看面試官是否喜歡你的性格，獲聘請與否往往是很主觀的。」他認為大學生能透過不同的經歷去豐富和塑造自己，比單單著重成績表上的數字或履歷表上的內容更重要。

梁在一月開始求職，寄出了大概一百份申請表，換來四個面試機會。他認為自己在頭三個面試都表現不俗，然而卻不獲聘請。他後來發現僱主並不是依能力，而是依其對求職者的觀感去判斷是否聘請他。比起其他同學，梁認為他的求職經驗已算少，他估計其他畢業生一般面試十多次才獲聘請。

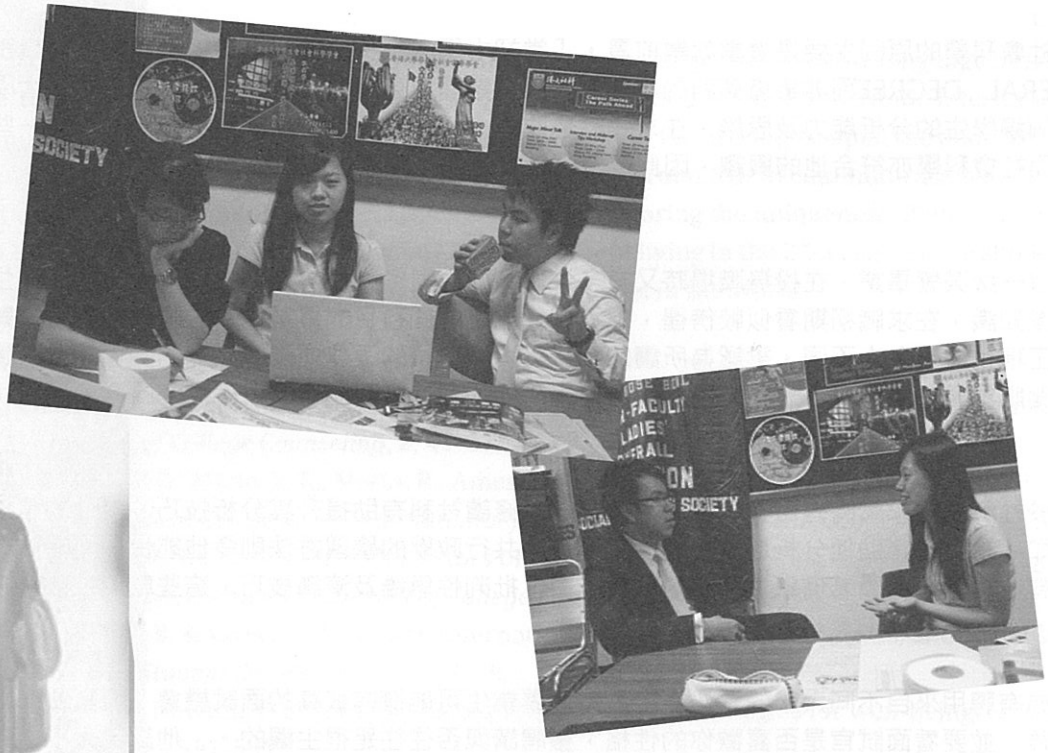
「社科人在社會」

離開校園，踏入社會，社科生又有甚麼社會責任？梁認為社科學生其實並沒有甚麼特別的社會責任。關心社會，參與社會事務以至參與投票，均是每個市民的責任。「社科的精要在於明白世界的多樣性，所有事沒有所謂的對與錯，也沒有絕對的答案。社科學生反而可以從宏觀的角度去分析社會現象，明白到現象並不一定因為個人原因，並要把微小的事連到大圍，把個人經驗連繫到世界。」

至於貢獻社會，梁認為這也不只是社科生才可做到。「努力工作，賺取金錢，供養父母，減少社會負擔，其實已算貢獻社會。」他認為社會給予我們自由，我們可在不侵犯別人的前題下做好自己，做自己想做的事。

「寄語」

梁最後寄語各位社科生：「社科生不需花太多時間於學業，因為大學三年是最快樂的日子，不用給自己太多壓力，反而應自由地去選擇想參與的活動。另外，要珍惜與人溝通、交流想法的機會，雖然這些是比較精神上的活動，但欠缺這些，人就會變得俗世。腦部跟肌肉一樣，只要多用就會變得發達，經常多角度思考，想法就會變得全面。大學三年轉眼即逝，好好享受大學三年的生活，珍惜現在擁有的自由。」





跌過、不等於迷失自我

文：朱思恩、謝卓謙

跌倒，你和我都嘗試過。別人叫自己爬起來，總覺得力不從心，感覺像迷失了自己，孤單一個.....慢著！我們真的是孤單一個嗎？

「迷失的反映—偏差行為」

香港大學賽馬會防止自殺中心的研究顯示，於一九九九年至二零零九年的十年間，十五至二十四歲的青少年自殺人數呈上升趨勢：當中以九九年的自殺個案數目最少，零二年的最多。零二年後自殺個案數目雖然出現下跌，但於零五年後又再次回升。另外，保安局禁毒處於二零零九年一份關於香港青少年吸毒問題的報告中指出，青少年吸毒者的人數呈上升的趨勢。「二零零八年，被呈報的青少年吸毒者有3 430人，四年間增加了57%，令本來持續下跌的被呈報吸毒者總人數自二零零七年起出現逆轉。具體來說，十二至十五歲吸毒者人數在四年間增加超過一倍。」青少年自殺與濫藥同屬嚴重的偏差行為(Deviant behaviour)，在現今的香港，這兩類行為的個案都呈上升趨勢，實在令人擔心。以下特別要探討導致這些偏差行為數目上升的一些主要原因。

「迷失的背後」

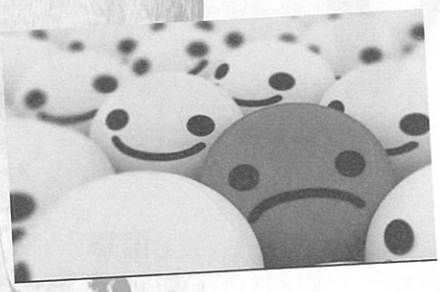
先由濫藥開始，到底是什麼原因令到青少年人吸毒？根據以下一項香港青年濫藥調查，朋輩影響為導致青少年吸食毒品之主要原因，超過一半吸毒青少年會選擇於朋友或自己家吸食毒品，而這些吸毒青少年大部份都是夜青。

吸毒受訪者 114 人			
吸毒青少年群組分佈	夜青(69%)、日間青少年(21%)、在學青少年(10%)	第一次吸毒的年齡	最小 8 歲
最經常吸食毒品*	K 仔(84%)、大麻(38%)及搖頭丸(36%)	一星期吸毒在 5 天或以上	30%
獲得毒品途徑*	其他(44%)、的士高(25%)、酒吧(24%)、K 房(24%)、學校(13%)	吸食毒品地點*	朋友家(44%)、自己家(25%)、的士高(27%)、酒吧(24%)、公園(24%)、K 房(19%)、內地娛樂場所(11%)、學校(10%)
吸食毒品時同伴數目	2 至 5 個(69%)	吸食毒品原因*	朋輩影響(48%)、好奇(35%)、生活沉悶(32%)
毒品在吸毒青少年所扮演的角色*	液液品(51%)、調劑品(31%)	吸毒受訪者不認同青少年吸毒行為	70%
吸食毒品的感覺*	自由自在(46%)、興奮(42%)、刺激(39%)		備註:有*者代表答案可選多於一項

由此可見，青少年的吸毒行為大都受到他們的朋友的影響。受訪者中有不少人是夜青，他們傾向於到朋友或自己家吸毒，這點可被理解為他們缺乏父母的監管或他們的父母無力監管他們的行為（否則他們不會成為夜青，父母亦應能夠察覺出子女/子女的朋友於家中吸毒）。

根據Edwin Sutherland (1939) 的差異接觸論 (Differential association theory)：「偏差行為是人們經由接觸其他的人學習來的，個人接觸到的這些人將一般社會所界定的偏差行為界定為是可接受甚至是被肯定的行為 (favorable)」。

因此，朋輩的影響除了鼓吹青少年嘗試毒品外，他們還「合理化」了濫藥這個行為。夜青大都志趣相近，且同樣缺乏家人監管。他們缺乏外部（來自家人、師長）的價值觀，奉行自己團體中的價值觀，故他們容易互相影響，進一步合理化他們當中不為社會所接受的價值觀，例如濫藥。



至於青少年自殺的原因則主要有三方面：學業、家庭以及朋友。本刊亦向逾百位青少年作一小調查，他們認為遭同學排斥是導致青少年自殺的主因。青少年往往在面對自覺無法處理的問題時萌生死意，而且偏向以最激烈的方法 — 跳樓尋死，令旁人根本難以阻止他們的自盡行為。

面對青少年自殺的原因，不少老一輩的人都會覺得不可思議：功課、考試壓力、家人責罵等，這些通通都是不少人成長時曾有過的經歷。但時下的青少年卻會因此備受壓力，甚至自尋短見。Emile Durkheim (1897)在其著作《自殺論》中曾提及過何謂「利己性自殺」：「於一個主張個人主義的社會中，個體只著眼於對自己好的規範和價值，導致社會的低度整合。故個體與社會集體意識脫節，造成孤立而後厭世。」筆者認為此觀點正好反映現今青少年自殺背後的原因。相比起過往的大家庭結構，現今的香港主要是以核心家庭為主（夫妻兩人以及他們的未婚子女）。核心家庭正正反映了現今低度整合的社會結構—缺乏大家庭成員當中互相支持的元素，因而有利了個人主義的發展。青少年以自我喜惡為中心，遇上問題時自我孤立，沒有主動與他人傾訴問題的想法，因此容易鑽牛角尖，繼而一時衝動地尋死。

「自我壓力測試」

各位讀者或許不曾有自殺的念頭，但又有否面對各項心理壓力或情緒困擾？請不要忽視情緒困擾，因為這代表心理健康正響起警號，如果不正視壓力帶來的困擾的話，負面情緒便會一直蔓延，繼而構成自殺的危機。以下測試可幫助讀者了解自己正面對多大的壓力或情緒困擾，和如何處理有關情緒的問題。雖然測試並非完全準確，但亦值得大家參考。

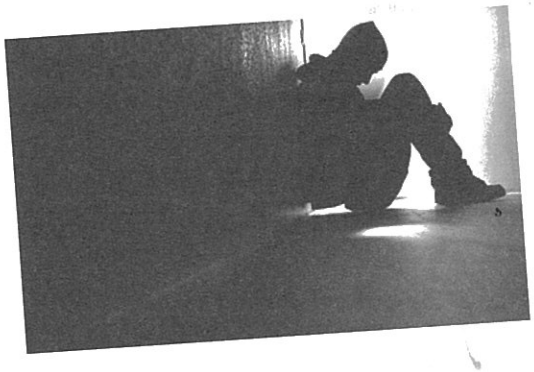
測試包括十項自我描述，請你於每項描述旁圈上合適的分數（1：極不同意；2：不同意；3：中立；4：同意；5：極同意）。完成十題後，將十題分數加起來，再看其分析結果。

1. 我常常無法集中精神。	1 2 3 4 5
2. 我經常在半夜或清晨被驚醒。	1 2 3 4 5
3. 我無法停止思考身邊的問題，並很容易陷入感情或友情的困擾。	1 2 3 4 5
4. 我有時想躲起來，讓別人找不到自己。	1 2 3 4 5
5. 我曾經忽然覺得身邊的人很討厭。	1 2 3 4 5

6. 即使面對充滿希望的事，我也缺乏動力去參與或完成	1	2	3	4	5
7. 我經常發呆而且懶懶的不想動。	1	2	3	4	5
8. 我覺得每天重覆做同樣的事（例：上學）很無聊、欠缺新意。	1	2	3	4	5
9. 我間中會自言自語。	1	2	3	4	5
10. 我害怕由自己作決定。	1	2	3	4	5

「結果分析」

10-25分： 你的生活並沒有出現明顯壓力，可能是你樂觀的性格令你常感受生活的快樂，即使有壓力也未有影響你的生活，亦有可能是你習慣抒發情緒，面對壓力便立即發洩，故不容易累積負面的情緒。



26-30分：你正面對中等程度的壓力。對於正在忙於「大學五件事」的你，有壓力是正常的。也許你是一個較理性的人，較容易處理情緒波動，但遇到不如意事或未能完成別人交托的事會令你苦惱，影響心情。

31-40分：或許你仍未察覺，壓力已漸漸影響你的生活和社交。可能你較圓滑，不愛開罪別人，又或不希望給予朋友麻煩，故遇有困難也選擇獨自解決或啞忍，久而久之累積在心裡的壓力令你覺得諸事不順、緊張起來。

40-50分： 你心中的壓力其實已超過你所能承受的，甚至明顯影響你的生活。容易緊張的你幾近「完美主義者」，而且對身邊的人敏銳，但同時又在意他們對你的看法，故為迎合他人也強迫自己做許多事，甚至失去自我，造成莫大的壓力。

「如何踢走壓力？」

壓力和情緒問題，相信你我皆面對過。筆者在本刊的調查發現，在逾百名青少年中，七成半受訪者常常感到壓力大。其實，社會以及青少年能攜手合作，以預防壓力帶來的後遺症。調查結果顯示，大部分青少年均認為家庭是防止青少年自殺的最佳支柱。正如前文提及，青少年自殺背後的原因來自主張個人主義的社會，故親人的支持和鼓勵，遠比學校或是政府推行的各種政策重要。另外，部分青少年認為學生避免排斥他人，可有助解決青少年自殺問題。這樣除了可避免青少年孤立自己，同時亦能令青少年更放膽地向朋友抒發己見。另外，有受訪者指出，加強建立班級中的同伴意識或傳福音，皆是減輕問題的方法。筆者覺得兩種方法均可讓青少年融入不同圈子（班會、信仰等），亦不失為另一良藥。除社會因素外，青少年本身也可發掘不同方法減壓。調查顯示大部分青少年會選擇吃、玩、睡，以及找朋友傾訴來為自己減壓，亦有受訪青少年會透過寫作或寫blog抒發心聲。筆者則建議青少年嘗試轉換生理環境的活動，例如做運動、聽音樂等，都是對抗壓力的妙藥。

「總結」

縱然嘗過跌倒的滋味，但要知道你的離去只會為朋友和家人帶來更大痛苦。與其將自己困在生活煩惱的迷宮當中，倒不如抽離自己、抒發自我，相信你身邊的人都會樂意帶領你走出迷宮，尋回自己的價值。

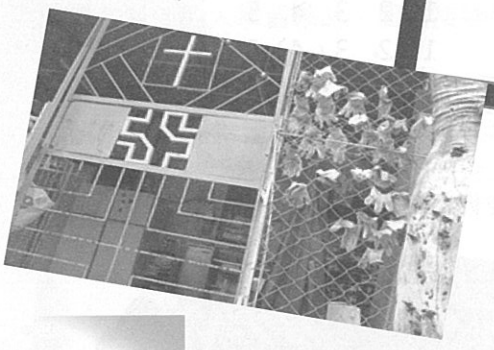
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迷失過後 - 走回「正」途 重獲新「生」

—專訪基督教正生書院學生

文：李欣、湯浩言 | 攝影：李欣



「前言：迷·Repent to Live」

人，總有迷失的時候。現在迷路的，總有一天能夠找回自己。

曾經在其他媒體中看過基督教正生書院的報導，文章內提及，正生幫助學生建立價值，有價值就有改善動力。VOICE 有幸邀請到正生書院舍監謝小姐及2位女孩子接受訪問。

在外人的眼中，正生書院的學生可能是十惡不赦、無惡不作的大壞蛋，他們視吸食毒品如呼吸空氣、當打架發洩如吃生菜，是一班破壞社會秩序的蝗蟲。但這次的採訪告訴我們，他們並不壞，那些壞小孩只是一群迷途小羊。

舍監謝小姐痛惜，「佢地全部都近視架！睇嘅野都好近，只睇到眼前嘅事，冇諗將來，做嘢唔諗後果」

「迷·失自我」

詠琳：18歲，新移民，以前一直在大陸生活。2007年來港讀書後，在網上認識到一班壞朋友。因偷錢和濫用藥物，被安排入正生3個月。

詠甄：14歲，在學校識到壞朋友，因在Disco打架傷人，被安排入正生4個月。

詠琳自稱進正生前和母親關係不是太好。在香港，詠琳只和媽媽住在一起，但媽媽又要工作；後來她搬到外面租房住，於是和朋友一起偷東西，想賺點金錢。



「平日媽媽很少給我錢。」詠琳怪罪媽媽很煩，經常看管着自己，就連網上認識朋友也要管。她和母親有時會吵架，又曾因為吵架而更想離開這個家，更想靠近自己那群不好的朋友。

「本來的朋友都很好，只是後來遇到不好的朋友，他是吸毒的。」詠琳就這樣失去方向似的跟着朋友吸毒和偷東西。

詠甄和她的媽媽一年可能見不上數天，但有別於詠琳，詠甄的母親在家照顧詠甄和她的弟弟。只是詠甄經常會和朋友到大陸買衣服，而詠甄媽媽又很愛打麻雀。詠甄憶述，自己以前很喜歡買衣服，特別喜歡名牌，但她知道媽媽不會讓她買，於是去認識一些男孩，叫他們送給自己。

令人意外的是，詠甄以往都覺得學校內的朋友比起這群外面認識的朋友更真心，但學校內的朋友只是喜歡一起買衣服，令詠甄覺得彼此相處時不夠刺激，沒「一起玩」的感覺。相反，外面的朋友都是因為想打架才聚在一起的，一大群女孩經常打架，又會在樓梯間踢人和尖叫。她坦言，做這些事很有快感，因為打的是自己看不順眼的人。打架，有沒有想過後果？詠甄率直地回答：「沒有想過，因為覺得別人不會認得我。既然不會認得我，那就打吧！」原來，她和同伴到街外打人時，除了跟被打的人多不相識外，更會先化妝才行動。

對媽媽的照顧和看管不滿的詠甄為求得到更多自由，不惜跟一些男性朋友在圍村一起玩和住。就這樣，詠甄和這群外面認識的朋友一起住了一年。詠甄爽直的解釋搬到外面住的原因：「當時媽媽對我不好，我上學又不會給我錢，我覺得她很壞，很想叫她去死。」至於對這群一起住過的人的印象，詠甄說：「(我)和他們不算太熟，但會混在一起玩。總比和媽媽一起好。」她有點無奈，認為這群朋友只是混在一起「玩玩啤牌、飲飲酒」的同伴而已，想和這些同伴分享心事其實很難。

「迷·途知反」

詠甄和母親關係一向僵持，而這段離家出走的經歷讓詠甄和她的母親關係進一步惡化，母親更因為經常見不上詠甄而向法庭申請兒童保護令 (一旦申請成功，青少年需準時回家報到)，「當時我媽媽打電話給我，說她會為我申請保護令，我說我會照在外面玩。」不過申請過程期間，詠甄已被警察經常問話，還沒有等到保護令的判決就先因為被控打架上了法庭。這次詠甄逃不了，要在女童院和正生書院之間選一個；她選了正生。

謝小姐指，一般選擇了正生的青年都需在正生待上兩年。詠琳和詠甄在正生只有三、四個月的時間，少了接觸以往的圈子，和有限度的使用電腦。從她們倆在訪問中的談吐，確實很難想像她們以往帶着江湖味四處惹事。

談到和家人的關係，詠琳和詠甄都表示進了正生後更珍惜家人。和媽媽曾經鬧得要持刀對峙的詠甄，分享自己的感受時顯得害羞又帶點雀躍：「進了正生後，一個月和家人見面一次，一陣子沒有見到媽媽後，第一次再和她見面不知道可以談甚麼，但之後幾次已經.....每次都會抱她，不想她離開。」詠甄指和媽媽的關係好了很多，因為之後吃飯時有跟她道歉，有談及這件事，大家也覺得大家有點對不起對方。這次經歷倒讓兩母女走得近了。



「後話」

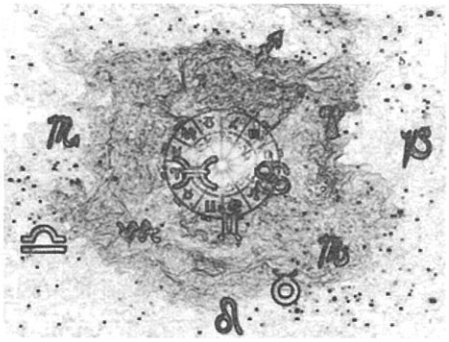
在這次的訪問過程中，「家人的愛」，「家人的關心」，「朋友們正面的鼓勵」不斷在對話中重覆出現。因為受到摯親和師長朋輩給予的支持，令從前對自己失去信心、自暴自棄的她們有一百八十度的改變。壞小孩不再胡亂放縱生命，不再令愛她們的人失望了。

走錯了路，一定會有其他路口助你走回正確軌道，重「生」找回自己。嘗試認識自己多一些，認識別人多一些，不要放棄自己，不要再作一個近視的人。

YOUR VOICE

星座

文：Wei Zhang



「你常常自省；
你渴望博得他人贊同和喜愛，但並不因此而放棄獨立思考，或者附和他人沒有足夠證據的言論；
你還有很大潛力目前尚未發揮；
雖然你有一些缺點，但一般能夠以長補短；
你希望適度的自由和變化，而不喜歡被規矩和環境條件所限制。」

我形容得對嗎？應該基本符合你吧。

實際上，這段話符合世上大多數人。它是全球適用的聲明，僅僅是籠統的，而非具體的，是幾乎每個人都有的感覺或信念。人們通常相信，這樣的描述正確反映了他們自己的特徵。此現象叫做巴納姆效應（Barnum effect）。

很多心理學實驗支持此論斷，其中之一正是開篇的例子。68位參與者完成一份性格量表後，被要求評定自己的測試結果是否符合事實。而他們不知道，在拿到的結論中，還包括13個假結論，上面幾條即在其中。80%參與者表示，同意它們對自己的描述。

另一個實驗用參與者的頭髮作式樣，一周後，每人拿到一份身體狀況結論。這次所有結論都是假的，比如「你的家族沒有重大遺傳疾病」、「你的心血管功能在平均範圍」、「你偶爾會有想吃某種食物的強烈願望」等等。當然，他們不知道結論是假的，而他們亦同樣被要求評定其真實度。與上次相同，大多數人對那些結果都持贊同態度。

算命之所以不衰，星座之所以盛行，正是利用了人們傾向於相信這類普遍論斷的心理，亦即巴納姆效應。活動一下你的大腦，使用一下你的理智。連高度相似的雙胞胎都擁有各自的人生，出生於同一時間段的陌生人，真會擁有相同的性格和命運嗎？

也許你會說，只是大致相似，並不排斥各人的差別。這就是了！那還看它信它幹嘛？人類之間本來就只有些微不同，既然星座道不出你異於何處，又何必鍾情於它？好像討價還價時，當買主說：「就幾塊錢嘛！」，賣主會說：「是呀，就幾塊錢嘛！」

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